UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

R. L. H.

A prominent Episcopal minister in England, says that "Rationalism is reverence for all that is good and true in the past; thankfulness for every advancement in knowledge; willing acceptance of all the new revelations of science, and a belief in the infinite possibilities of the human soul. In three words, Rationalism means, infinite Sincerity, infinite Aspiration, and infinite Faith." This is the Rationalism of which we are not ashamed.

What a blessing it is to learn more and more to find the great difference between facts and fancies! All our beliefs should accord with certified facts. They should be more than any speculations, however plausible; more than surmises, however ingenious. We should not rely much on guesses, notions, nor even on intuitions. Theologians, churches, scriptures, sacred traditions, are not safe to trust. Let us ponder the order of the world, earnestly ask nature for its facts, inquire all we can, What does human experience say? then carefully draw inferences from these. Every theory is worthless, if it has facts against it. All scriptures that cannot face the facts, are weak. A thousand texts quoted against reason and nature, avail not. If, as Mill says, we can not discern the stern facts of the world, and the great miseries of mankind, in accordance with a belief in a God perfect in goodness, wisdom, and power, we must say that it is a belief at least in the dark, not wholly sustained by natural facts, however desirable such a belief may be. Of what consequence is it whether Jesus, or any other person, uttered certain moral truths? If they are truths that can be verified, it is hardly worth while to quarrel about who did first utter them. Truth is the same, whether sung by a seraph, or shrieked by a satan.

This is one remarkable, hopeful sign of our times, the disposition to prove beliefs by natural facts.

Ye have heard that it was said by them of old time: "It matters not how the head lies if the heart is right." And even recently we have often heard great men speaking as if the heart had no connection with the head—as if thought had but little to do with feeling. But somehow we find that our feelings are governed always by our thoughts. If we had no thoughts, the probability is that we would have no feelings. When one hates, or loves, or fears certain things, it seems that his thoughts about them make him so hate, love, or fear. It is very questionable whether one can have proper feelings concerning anything, when he has improper thoughts concerning it. Why are lunatics and barbarous folks wrong often in their feelings? Have wrong, or crude thoughts nothing to do with their wrong emotions? Is it not about time to give up this common notion that head has no connection with heart—that people may feel right, when their ideas are wrong?

We have also heard it intimated a thousand times that though all the ideas and feelings which human beings have, depend very much on the constitution and kind of brains they inherit from their ancestors; the human *will* is free, and not controlled or influenced by hereditary antecedents. If the human will is a kind of entity that is put in a person so, and if hereditary traits have no influence upon its decisions and choices, then it may be free indeed. But if the will is hereditary, like everything else in a person, should not that fact be considered more, and effect some change of great importance, in preaching and teaching?

The *Odium Theologicum*, or the spirit that loves to dispute about religious opinions, often develops much human depravity. It is a blessed thing to "shun vain babblings." O what bad temper we often find in disputations about religious conundrums! It is no wonder that many dear peacemakers are often afraid to hear anybody speak of "battling," and that they dislike every "opposition." It is oftener easier and pleasanter to say "Yes" than "No." Yet, all the great souls that have been the spirits of grand Reforms, had to utter emphatic negations, and their "No!" had a strong ringing power in it. Even Jesus had to "fight it out on this line." The devils of Stupidity, Ignorance, Superstition, Bigotry, Indifference, and Carnality in human

beings, will never depart by being sprinkled with rose water. Dr. Channing did not love controversy. Yet Longfellow justly says his words were "bold—half battles." The noble and meek Rev. F. W. Robertson, of England, often used to speak of the duty of teaching positive, rather than negative truths: and yet, he almost in every sermon utters his clear "No." The truth seems to be that we must give very stern blows, if we mean to do any good in opposing evils and nonsenses. Yet, let us be very sure that what we hit deserves death. An eminent Welsh preacher said: "Some people use sledge-hammers to kill small faults, like flies on their neighbors' brows, and almost kill their friends, perhaps missing the flies." The brave should be wise and kind.

Some dear, good people are fond of using, very often, some religious technical *names*, which they heartily love. The names, "Unitarian," or "Universalist," or "Liberal," or "Evangelical," or "Methodist," or "Baptist," or "Christian," are so dear to them, and mean so much to them that they imagine they must use them, even where they know that such names are offensive to many good people present, because such names to many hearers have a technical, sectarian, narrow meaning. The speaker of the name may use it in a noble sense. But he ought to consider in what sense his hearers take it. Often, good men have forgotten to manifest the spirit of Jesus Christ, in disputing about the name "Christian." Should this continue in a people that so often boast of their unsectarianism? If we were in an audience where many Unitarians and Universalists were present, we would not like to hear a speaker often ringing the changes on the good word, "E-van-gel-i-cal," as if it were the embodiment of all truth. Now think of *vice versa.*

A person must belong to some organization in order to do good religiously; and that organization must have some name. He need not deny that name; but is there a need of parading that name often before a people who care not for the name, though they love the best things which that name may mean?

"WHAT DO YOU OFFER INSTEAD?"

Many times have we heard this question asked by good orthodox people, when a man would show them the absurdity of some popular religious dogma. And often have we heard it put in these words—"What better than Christianity can you offer? Are you wiser than Christ?" When the demolisher of the old dogma would positively preach all the virtues of Jesus, and all the moral inspiration of his character, and life, and death, and everything that helps make the human soul noble and heavenly; still these dear objectors would ask the same question, as if all those positive truths were nothing, because the speaker did not dwell on the Trinity, or said that Jesus suffered what guilty sinners deserve! In the same way exactly have we heard some "Liberal" people ask about a great public lecturer that ridicules the absurdities of the common views concerning the Bible. These "Liberal" folks imitate the "orthodox," and ask—"What does he offer instead?" No matter how eloquently the great lecturer speaks about justice between men and men, and between men, and women, and children; no matter how he pleads for purity and kindness, and love in homes, these are nothing instead of the dear superstitions concerning the sacred book. When great men speak of nature in its grand order and integrity, instead of the stories about the miracles, some folks continue to ask—"What do you offer instead of those old marvels?" When a Matthew Arnold doubts the correctness of the popular idea of a personal God, all the "power" in the universe "that makes for righteousness," is *nothing* instead to some people. When Herbert Spencer speaks of the great experience of mankind concerning the best happiness for the many, always coming through noble doing, and being the test of what is good and noble, that great collected experience is *nothing* to some people, instead of some imaginary authority of some old book, or some intuitions concerning right and wrong! After speaking to some good and great men about the moral laws, that cannot be repealed any more than the law of gravitation, they turn and ask still—"What do you offer as standard of good conduct, instead of the old criterions?" All that nature, and reason, and experience, and growing common sense of mankind say concerning duty are nothing to some people, instead of the authority of some arbitrary Ten Commandments.

"RELIGIOUS UNITY," ONCE AGAIN.

After writing the above notes, Rev. M. J. Savage's good remarks on Unity came to hand. It is very desirable to have a clear statement of what Unity we are working for. And it seems to me that Mr. Savage has made that clear statement. We are glad to agree with him fully, to do all the little we can to have men united in the scientific method of finding out religious truth. It seems that there cannot be any real religious unity, only as we unite in that *method.* Perhaps we blundered in calling that,

unity of *opinion*. But to us, that is a great opinion, or thought, or idea, about the best way to find truth. Men will never agree to take that scientific method, only as they accept the thought, or the opinion that it is the best and only safe method. In that sense only did we say, before, that Mr. Savage "expects unity to come through unity of opinion." That is, we must agree in thought or opinion that, to use the scientific method in religion, is the best way to know the truth in that department of thought.

We are glad that our little word brought out Mr. Savage's clear statement. And now we wonder how many of the workers for, and readers of "UNITY," do really agree in this view or opinion, that the scientific method is the only sure method to use in testing religious truth? We know that thousands of so-called "liberal" religionists do not agree to take that method, but we believe with Mr. Savage, that mankind is coming slowly to that unity. It is grand enough to work and wait for, if need be, for many centuries yet to come. Let us

"Learn to labor and to wait."

CONTRIBUTED ARTICLES.

WILLIAM ELLERY CHANNING.

[AFTER TRIBUTE.]

Oh strong iconoclast! whence came
  Your Titan stroke?
Whence, leaping from your lips of flame,
  The words you spoke?

What impulse fired you, that you trod
  Alone the field,
And, in the sight of man and God,
  Reversed the shield,—

The dreadful shield of injured Law,
  Till, in the place
Of wrath and doom, the people saw
  A father's face?

Oh Channing! years have had no power
  That sight to dim;
Our eyes, new-opened from that hour,
  Still turn to Him,—

Our Father, full of grace and truth,
  And veiled no more
In creeds unholy and uncouth
  Like those of yore.

So truth shall live; so error die:
  Iconoclast!
The gods you shivered crumbling lie;
  Your labors last!

Caroline A. Mason.

THE ART OF MARRIED LIFE.

G. S. M.

The sacred art and mystery of living together as husband and wife! It touches the deepest springs of human happiness and success.

When the novel reaches its last chapter; when the wedding-day crowns the happy story of love and courtship, then begins, for man and woman, the real test of what they are; then is thrown upon their own hands the question of what the future is to be. In a true marriage, the sweet season of romance that precedes the bridal-day, is but the harbinger of better things to come. It is like the grape-blossom, filling the air with its fragrance, whose swift season heralds the grape, that shall, through the long summer, drink the juices of the sun, and be harvested in the vintage, for a ministry of gladness and life. But the sweet is easily missed. It is missed oftenest, probably, through the man's fault. The first and great lesson of marriage is that the thought of another is to come before the thought of self. The revelation which true love makes is this: One sees in another soul such beauty and attractiveness, that its service is preferred to the service of self. No emotion which lacks this high element, deserves to be called love. The desire of possession; the longing for intimate and habitual companionship, these come in too, and make a part. But higher than these, there is that complete and joyful self-surrender, in which a a woman appears so lovely to a man, that to make her happy, becomes his strongest desire; and a woman sees in a man such nobility, that she can gladly devote her life to him. That is the loftiness and the rapture of true love. To many and many a happy pair of lovers it comes, at least as a passing mood. All depends for them on whether their future takes its key-note from that which consecrates this mood. Its rapture and ecstacy may pass; but the self-forgetting look upon another soul; the glad preference of another above self, has in it the stuff that should outlast the wear and tear of time. It is a thread meant to be woven into the web of eternity.

There are two motives to the service of others. One is the inward sense of obligation,—which we call conscience. The other is such a sympathetic apprehension of the beauty, or the need in another's life, that this other becomes to us like a better and dearer self. This is what comes, in its highest and fullest, when man and woman, looking upon each other, soul to soul, feel that divine attraction and self-surrender, of which marriage is the outward seal.

The problem of married life, is to maintain the nobility and elevation of their early sentiment. The chief requirement is simple enough. It is only, put your wife, or husband, before yourself, in your thoughts and choices. To the wife, this lesson is generally emphatically spoken by the circumstances into which marriage brings her. It gives her as her chief business the making of a home for her husband, and afterward for her children. The event of

her day is his return from work. Her work is to make him comfortable and happy. His satisfaction and approbation are the standard of her success or failure. So she is put, at once, into an outward relation of service. Often there is a mingling of hardships in this. Before the wedding-day she was a queen; her will and wish were law. Her lover made it his first thought to please her. Now it must be her first thought to please him. His main occupation lies no longer with her, but with his daily work. He may be ever so devoted and tender, but most of his time, and much of his thoughts must now go elsewhere. Her great business is his comfort and happiness; his great business is something apart from her. And he will never begin to know all she does for him. His mannish eyes miss half the little details of work, that go to carrying on a houshold, in comfort. He will be a somewhat rare man if he ever fully comprehends the broad fact that her individual life is merged in service to him. It is the woman's lot to do more than she gets credit for. The heart's wages for work is appreciation, and few wives get full pay. It is when some sense of these things breaks upon the woman, in the early months of her married life, that she stands, face to face—as probably, never before,—with her destiny. And what destiny offers her is *service*. A hard gift, to look upon at first! Declined or grudgingly taken, it will wound and bruise, a lifetime through. Bravely accepted, it will temper the whole life to celestial sweetness. It is just here that the wife has the advantage over the husband, that outward circumstances set straight before her the lesson of self-renunciation and service in the household, as they do not set it before him. His face must turn toward his daily work. There his best energy is spent, and his vitality drained. When he comes home, he wants rest. He feels himself, in a measure, off duty. And here he gets the full comfort of a good wife, and the home that a good wife makes. He is taken in and rested, and shielded from annoyance, and encompassed by a hundred gentle ministries. Here he can forget the toils of his day, or review them in a serener light; finding here gladness for his successes, and comfort for his failures, and appreciation, where others have misjudged him. Here body and soul find refreshment, and he is sent out a new man, for the morrow's struggle. And if his wife is not allowed to give him this, she is cheated as much as he is. This is her happiness and reward; this is what crowns *her* work. Yet, this resting-time has its danger. A tired man, like a sick man, is apt to be selfish. And just as life brings no gift so beautiful and blessed but its value depends on the way it is received, so that supreme treasure, a woman's ministering love, may, by selfishness in the recipient, be made to work his hurt. Who has not known men who were spoiled by the goodness of heir wives? men who allowed themselves to receive until they utterly forgot to give? The more generously and gladly a wife gives, the more watchful should the husband be that he make due return.

The foe of married happiness is inattention. The real wrong to the wife, the real failure of the husband, is when he becomes unconscious of what she is doing for him, and what she is in herself. At first, her ministries and her affection are delightful to him. Then, perhaps, they become a thing of course; received, enjoyed in a fashion, but hardly thought of. And sometimes, though not so frequently, the wife becomes unthoughtful of her husband. Into most marriages there creeps, on one side, or on both, something of this indifference. Husband and wife live together in chiefly external relation; he is the bread winner, she is the house-keeper; they take each others good qualities, as men wear easy-fitting clothes, without noticing; they put up with each others defects, as with a smoky chimney, or any other annoyance. They would confess to no alienation; they have only got used to each other! It is the same "getting used" that robs life of its brightness; that makes us blind to the stars and the clouds, and the bright procession of the day and year because we have seen them so often; that keeps us mostly in a numb, half-alive state, from which only occasionally are we roused to feel that we are living in a divine universe, and are ourselves divine. It is so that love rouses us, showing to man and woman something God-like in each other, something in another soul worthy to live for and too great to die. Then, the eyes once opened, it is left to us to keep them open. And in a marriage which is not wholly a mistake—a marriage in which souls have once really stood, face to face, and clasped hands—no other word touches closer than this the secret of preserving that high union; that husband and wife should *keep their eyes open to each other*. A man should, every day, see in his wife the woman she is. Whatever purity, sweetness, womanliness he once saw in her, and thrilled at the sight of. Whatever fuller and richer growth the years have brought. These things he should see in her continually. Not a mere part of the domestic machine should she be to him; not even a mere comfort and convenience and pleasure to himself,—her soul, in its full stature should come home to his constant thought. Whatever charm of face or manner; whatever womanly grace; whatever quickness of thought or delicate sympathy, would strike a stranger's notice, ought far better to be seen and prized by him, her husband. It is little to say that her face ought to be as beautiful each day to his eyes, as if they looked upon it for the first time; it should be far more beautiful, because he has learned to see through its windows the soul within. And in the same way the wife should look upon her husband. It is this true, yet tender regard, which makes the right atmosphere for the soul to ripen in. Few things touch us so deeply as to be understood. But to be understood and loved; to have the best that is in us made full account of; to know that our faults too are open to that sweet and gentle gaze; to long to be worthy of a love so pure and high that only our highest and ideal self can deserve it—what other influence can so strongly draw us toward all our noblest possibilities? This is the work of true marriage: to reveal two souls to each other in their ideal beauty, and then to bring that ideal to realization.

Woman is set in the household, and man is sent out into the world. He has to learn from her the household lessons of service and gentleness, and she needs to catch from him the larger outlook. It is narrowness of thought that oftenest incapacitates the wife for full companionship with her husband. It is good that she should, as far as possible, learn to enter into his large masculine interests, and sympathize with them. Sympathize with *them*, not merely with *him:* the latter will not satisfy him if he is a man of any largeness, and should not. Two people ought not to be all the world to each other. Two pair of eyes should see twice as much as one. The best affection is not that which is solely personal, and ends with its object. Whatever good things a man learns; whatever large interests he pursues, in his world of business, or politics, or thought, his wife should be able to share with him. A minister's wife pays him a very poor compliment, who, when he preaches, is simply anxious, or proud, or disappointed, as to his personal success in the sermon. She thinks of that, sometimes; so does he; but if he is a true preacher, he forgets himself when the word of truth is glowing within him; and if she is fully his wife, she too, when he is at the highest, forgets to be proud of him or anxious for him, and moves with him in the sweep of his thought, and the thrill of the eternal realities.

It is community of feeling and of interests that draws close the marriage bond, and it gets its perfection, when the common feeling and interest are staked in what is most precious and most permanent. Nature, in her divine order, soon brings into married life that most precious and lasting of interests—new lives to be nurtured, and to inherit the best of what went before. The advent of children to the married pair is an instance and symbol of what their union means. Brought by that union into a nearness to each other, of which the language is "we are one," the two are not thereby isolated from the rest of the world; they are led into closer, more vital relation, with the whole living universe. They are to serve with new power, to love with new largeness. Even their horizon is to widen. Through heart joined to heart, they feel the life of God. Their prison was broken, when to live solely for self became impossible. They are to live now for each other, and for the kingdom of God. Tasting love, they taste eternity

Let us take the witness to this truth of some noble souls,—Mrs. Browning, and Tennyson, and Michael Angelo rendered by Wordsworth.

"Let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work."

"Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words."

"Better plea
Love cannot have, than that in loving thee
Glory to that immortal peace is paid,
Who such divinity to thee imparts
As hallows and makes pure all gentle hearts.
His hope is treacherous only whose love dies
With beauty, which is varying every hour;
But in chaste hearts, uninfluenced by the power
Of outward change, there blooms a deathless flower,
Which breathes on earth the air of paradise."

HEREDITY;
OR,
FIRST CAUSES OF CHARACTER.

BY JULIA HOLMES SMITH, M. D.

[Extracts from a paper read before the joint session of the Wisconsin Unitarian Conference and the Illinois Liberal Fraternity, at Rockford, Ill., April 15, 1880.]

Where do we find the causes of character in man? Why is one brutal, the other Christlike; one an artist, the other a clod? Are these causes found in the embryonic cell, or is the *ego* plastic, to be modeled as the circumstances of education or the lack of it may decree? Is a poet born or made? Both theories have had their enthusiastic advocates, both bitter opposition. Says Voltaire: "Character is what nature has engraven in us. Could a man change his character he would give himself one. He would thus be superior to nature. Can we give ourselves anything? What have we that we have not received?" To quote Miss Martineau and Mr. Atkinson: "I am what I am—a creature of necessity. I claim neither merit nor demerit. I feel that I am as completely the result of my nature, and impelled to do what I do, as the needle to point to the north or the puppet to move according as the string has been pulled. I cannot alter my will or be other than what I am, and cannot deserve either reward or punishment."

On the other hand, not a Sabbath passes but from some pulpit in our city an earnest priest exhorts his hearers to seek a "change of heart," to accept a faith which insures a radical change of impulse. The convert is to "put off the old man and his deeds;" and no small part of the religious literature of the day is made up of narratives of just such spiritual transformations.

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Reduced to its ultimate, every fluid in man's body, every tissue, every nerve is made up of cells. These cells are composed of a cell wall of formed matter in the center of which is the germinal point or bioplasm. This *bioplasm*, capable of reproducing itself by division and separation in case of action of growth and repair, is repeated on a minute scale in the creation of a world. Each cell having a definite direction, held together by cohesion and in place by gravitation, gives off each from itself a cell in its exact likeness, growth and reproduction going on while life lasts.

In Fitzhugh Ludlow's "Hasheesh Eaters" is a comical illustration of heredity. "I found myself," he says, "in a large hall, and at the further end, on an elevated dais, sat a party of old women, each

hideous to behold, with hooked nose, yellow, parchment-like skin, and toothless gums, all busily knitting. As I gazed the work grew in their hands, and I saw each made an old woman exactly like herself, who in turn took up the needles, and the endless round of creation went on."

If, then, in every cell is *life*, where is the point at which we differentiate between the conscious and the unconscious—between the mere *being* and the possibility of *doing?* Which must be added to make the perfect whole? Where is the *ego?* How does it prove its individuality?

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History and experience furnish illustrations of the laws of heredity in relation to the physical, psychological, and moral nature. Blindness will run in families. Ribot cites a case of a blind beggar who was the father of four sons and a daughter, all blind. Daltonism, or inability to distinguish colors, is notoriously hereditary. Hyperæsthesia may be the torture of one family, while in others all the members seem nearly insensible to pain. The keen sense of hearing of the Indian is characteristic of the race. A child born of white father and negro mother, has usually a character borrowed from both races, but one always predomiates. Pruner Bey, who has studied the mulatto in Egypt and Arabia, observes the marked predominance of the negro type. It is manifested in the curly, wooly hair, in general form and dimensions of the skull, in the forehead low and flat, and notably in the prognathism which easily disappears in the second generation.

Shopenhauer declares that whatever is *primary* and *fundamental* in the individual—character, passions, tendencies—is inherited from the father; the intelligence, which is a secondary and derivative faculty, directly from the mother. He considered his own character illustrative of his theory. Intellectual and subtile like his mother, who had literary tastes, he was, like his father, shy, obstinate, intractable. Cases occur where the influence of each parent is manifested in most singular fashion, each seeming to have chosen some particular organ to reproduce after his or her own kind. The father may transmit the brain, the mother the stomach; one the heart, the other the liver; one the spleen, the other the lungs. These recognized facts give the organic reason for the intercrossing of instincts, and of the morbid and passionate predispositions so often manifested in a child.

In the greater number of instances, however, as has been said, heredity passes from one sex to the opposite. Michelet thinks this the reason why great men have mediocre sons. A man of genius, he says, rarely marries his peer. Illustrating his theory, Michelet says: "Catharine and Marie de Medici gave us pure Italians. In the same way, La Farnese may be traced in Carlos II. of Spain. Louis XVI. was a real Saxon king, more German than the Germans themselves.

Gœthe resembled his father physically, but his mother psychologically. By his servant maid he had several children, one of them a boy. The lad inherited his father's bodily vigor, but was of narrow mind like his mother, and Wieland always called him "son of the handmaiden."

Why multiply illustrations of a self-evident truth? Heredity is the law of humanity as of nature. In generation of the creature about to be is transmitted not only permanent traits of character and configuration of the parents, but the latent peculiarities of a preceding generation, body and soul impressing itself upon the vitalized germ. "Watch the development of the fertilized *ovum*, an aggregation of molecules which the physiologist studies under the microscope. It is also a force, a soul. This soul inherits from its parents virtually determinate forms of sensitive and intellectual and voluntary activity. Follow the evolution of the body, whose fashion changes from day to day, so that it might be said the unseen workman was feeling his way." Watch the evolution of character in the child, and, given the conditions in generation, the result can be but one: *reproduction of the antetype.* The cause, says Hæckel, "is the partial identity of the material which constitutes the organism of parent and child, and the division of this substance at the time of reproduction.

Where, then, is our refuge from the fatalism of Martineau's "I am what I am? Where is our hope for the improvement of the race? Thank God! we find it in the existence of the *will;* an inheritance also, if you choose, but capable of cultivation, and of power limited only by our knowledge of it.

"I am—I ought—I *can*—I WILL," are, as has been well said by a recent writer, "the only firm foundation-stones upon which we can base an attempt to climb into a higher sphere of existence." Carpenter defines the will, "a determinate effort to carry out a purpose previously conceived." This determinate effort may be put forth to produce muscular as well as mental action. The common expression, "By sheer force of *will*," such and such a purpose has been accomplished, is a recognition of the power of that part of the mind. How pitiable the condition of the individual in whom paralysis of the will exists, either from innate or constitutional defects, or from the use to excess of nervine stimulants. There may be in such unfortunates marvelous automatic activity, the mind acting as in sleep, imagination rioting, intellect gone mad, no pilot at the helm to make available the nervous force. Each one in his own experience can recall illustrations of subjects of just such volitional paralysis.

What, then, is the duty of each one to himself and to the race? Surely, to foster by every means in his power this power of volition, the attribute of the individual, which elects the present state and future hope. No other faculty has so dominant a nature; no other can, with such possibility of success, thwart hereditary weakness, control hereditary vice, or develop hereditary genius. Let each for himself *will* to develop the best part of the nature born with him, suppress each baser impulse, making stepping-stones of dead selves, as we reach upward to our place beside the angels.

Grander motive than mere selfish excellence have we for self-development. Accepting the truth of

heredity, as we must, we know that by self-culture we are not benefitting ourselves alone, but are improving the *moral*, *mental*, and *physical* nature of generations yet unborn. Here heredity and evolution, factors of every stable modification in the domain of life, join in working out the salvation of a race or its deterioration. Heredity without evolution fixes, once for all, the type of a species—physiological characteristics, instincts, intellectual faculties, are transmitted without modification; nothing increases, diminishes, or changes. Evolution alone can do nothing for the race, since modifications would disappear with the individual. To quote Ribot, "Evolution produces physiological and psychological modifications; habit fixes these in the individual; heredity fixes them in the raee. These modifications, as they accumulate, in course of time become organic and make new modifications possible in successive generations; thus heredity in a degree becomes creative.

What duty is suggested to the children who bless our homes? Says Morell: "The education of the will is really of far greater importance, as shaping the destiny of the individual, than that of the intellect; and it should never be lost sight of by the practical educator, that it is only by amassing and consolidating our volitionary *residua* in given directions, that this can be secured. Theory and doctrine, inculcation of laws and propositions will never by themselves lead to the uniform habit of right doing. It is by doing what we learn to do; by overcoming that we learn to overcome; by obeying reason and conscience that we learn to obey; and every right act which we *cause* to spring out of pure principles, whether by authority, precept, or example, will have greater weight in the formation of character than all the theory in the world."

"Give your child to be educated by a slave," said an old Greek, "and instead of one slave you will have two." Grant the child their fair conditions, steady, hereditary habits; surround him with good influences, teach him to be lord of himself, direct, prune, cultivate, ennoble the will, and though no *miracle* will be wrought in one generation yet one will have done one's share for the elevation of the race.

Says Carpenter: "It is by the *assimilation* rather than by the *subjugation* of the human will to the divine that man is really lifted toward God; and in proportion as this assimilation has been effected, does it manifest itself in life and conduct so that even the lowest actions become ministrations in a temple consecrated by the *felt presence* of the divinity. Such was the life of the Savior. Towards that standard it is for us to aspire.

The most agreeable of all companions is a simple, frank man, without any pretensions to an oppressive greatness; one who loves me and understands the use of it; obliging alike at all hours; above all of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

Notes from the Fifld.

J. LL. J.

"What news abroad i' the world?"

FUNEREAL.—Bishop Bedell thinks the funeral sermon would decline in length and in demand if the ministers would only speak the truth on all such occasions.

BUDDHISM.—The *New Religion* thinks that the Buddhists have, in "Arnold's Light of Asia," a stronger missionary among the Christians than any the Christians have been able to send to India for some time.

JANESVILLE, WIS.—"*The True Helpers*," the Children's Temperance Society in connection with All Souls Sunday School, recently visited the County Poor House at Johnstown, carrying with them donations of reading matter.

CINCINNATI.—Unity Club of Mr. Wendte's Society, have recently given a rendition of the Doctor of Alcantara, at Pike's Opera House, clearing in three performances $1,300 for the benefit of the Woman's Christian Association, and Associated Charities of Cincinnati.

PRUSSIA.—One person in every 450 is insane in this country. A Berlin scientist attributes this large proportion to intemperance among the lower class and to educational cramming in early years among others. Notwithstanding the rapid enlargement of the insane asylums in the United States they fail to keep pace with the increase of these unfortunates. May it not be from similar causes?

PORTLAND, OREGON.—A dainty programme of the Channing Centennial Exercises, held at this far out-post, has reached us. From it we learn that Mr. Thomas Frazar an old member of Dr. Channing's parish gave personal reminiscences, and Willie Eliot, grandson of Dr. Eliot, who was also a member of Channing's parish, recited "Slavery in America" from the writings of Channing. Other recitations and interesting exercises were held, all under the management of Apostle Eliot.

HEATHEN INTEGRITY.—The *Youth's Companion* tells of a Chinaman who during the English-China trouble when there was an edict condemning to death every native who would hold intercourse with the foreigners, still walked into the store of a Swiss merchant with the heavy ingots necessary to pay a large debt, saying, "I do not wish that any one should think I would take advantage of these unfortunate circumstances and not pay my debts." Christians celebrate New Years day by making calls and giving presents. The heathen Chinee by making calls to pay their debts.

SMALL BEGINNINGS.—James Freeman Clarke, whose 70th anniversary was recently celebrated with such heartiness, once had his oak in an acorn, as the following note would indicate, which he wrote not long since, as encouragement to the juvenile Pillars of "UNITY." "Yes, when I was editor of the *Western Messenger*, and was also publisher, agent to get subscribers, proof-reader, my own clerk to direct and fold the numbers, and my own office boy to take them to the mail; I was also principal contributor, and instead of being paid for my articles, contributed money also to get them printed."

ENGLAND.—At the close of M. Renan's course of four lectures on the Development of the Catholic Church and its Influence on Christianity, delivered at St. George's Hall, London, Dr. Martineau expressed the thanks of the audience. In his speech he said to the lecturer, "the delight of your hearers in following a series of historical sketches, at once constituted into a whole by a tissue of philosophical conceptions, and separately rich in picturesque coloring and dramatic situations, and presented with that marvelous charm of literary form, in the compound of which the French are the first among European nations, and, may I not add, M. Renan among the French."

—*The Unitarian Herald* counts 19 Liberal Christians in the new Parliament.

CHRISTMAS CARDS.—L. Prang & Co., who have made their names identical with the best chromo and lithographic art work in this country, have offered $2,000 in prizes for the best designs in Christmas Cards. The money is to be divided into four prizes and open to all artists. The designs are to be in water-color or oil. The competitive exhibition is to be held at the American Art Gallery, N. Y., June 1-5. We hope that these enterprising and beneficent publishers will have in mind the growing class of people, among which are those who best appreciate their lovely creations, who are debarred from using many of their best things on account of the theological flavor of the letter text. Give us some cards that wed the beautiful to the texts of universal religion and humanitarian principles.

KEOKUK.—The B'Nai Israel celebrated their 25th anniversary on Sunday, May 2d, in a most striking manner. Rabbi Bogen, the minister, was assisted by Rabbi Stern, of Peoria, Revs. McIlwain, of the Episcopal church, and John Andrew, of the Unitarian. One of the most interesting features was the large part performed by laymen and laywomen. The opening and closing prayers were offered by young ladies; the opening address was made by the President and the closing by the Vice President, the Secretary presenting a historical sketch. There is something mellowing in such a service. The President said: "We still live in a progressive age, and whoever is standing still is making, naturally, retrogressive steps. Let it, therefore, be our aim to keep pace with the claims of our age, and let us watch in the future as the past. Our watchword shall be: Progress! And our progress shall not be mere abnegation, but discrimination and development," and Rabbi, Priest and Preacher echoed the same strain."

OUT AT LAST.—An exchange says that a dainty cake, the process of preparing which was a secret, "kept for a long time in the large cities of the east, under the control of zealous ladies of the Episcopal church, who made it for fairs, weddings and festivities to be sold at almost fabulous prices, to increase the treasury of the church, has at last entered the world, and met a reception more universally favorable than any cake ever met before." It further says that "The whites of eleven eggs, one tumbler of flour, one and one-half tumbler of granulated sugar, a pinch of salt and a teaspoonful of cream of tartar, are all the ingredients necessary for the lovely angel." But the Encyclopedia Britannica in its article on dietetics says: "Let the egg be baked in pudding or cake, or in any way submitted to a high temperature, for a prolonged period, and it becomes a tasteless leathery substance, which can be of no more use in the stomach than so much skin or hair." We always suspected that angels had better digestion than the human. Give unto angels the things that are angels but unto man the things that are for man. Another slice of graham bread, if you please!

WHAT A PITY.—Many of the readers of UNITY smiled as they read the following in the *Independent* of the 29th ult.: "We wonder if Unitarians sufficiently note the fact that their persistence as a denomination of any strength depends very much on the vitality of a few men no longer young. Unitarianism has no strength except in a few cities, and already in those cities Episcopacy is sapping their church-walls. What were Unitarianism in Boston without James Freeman Clarke, now 70 years old, and Edward Everett Hale, aged 58, and C. A. Bartol, aged 67? What were Unitarianism in New York without Dr. Bellows, aged 66, and Dr. Collyer, aged 57? And who is there to take their places." We like the above mentioned fathers, and hope they will live long and prosper. It is always pleasant to have them around. But the *Independent* does not know that the burden of aggressive work has long since passed to younger hands, to the delight and encouragement of the venerable brethren themselves. We will not mention names, for that would try the modesty of those who form the goodly fellowship, who to-day are the life of the local conferences and grove meetings, all the publications, who are creating the new Sunday School literature and shaping those instrumentalities which are ripening into a more vigorous life than Unitarianism has ever known before. If the *Independent* knew more it would write less concerning these things.

DETROIT, MICHIGAN.—It was the jotter's good fortune to be present at the Installation Service of Rev. T. B. Forbush, as pastor of the Unitarian Church, May 5th. The Michigan brethren were out in force. A large delegation of the pastor's old friends and co-workers came over from Cleveland. The ladies served a happy collation. The music was rendered by one of the finest choirs doing service for liberal ideas in the West. Hosmer preached a grand sermon on the Unity of Faith, tracing the thought of God, Sonship, Duty, and the Immortal Hope through all Religions. The act of Installation was unique, the large congregation standing and joining with Gov. Bagley, who represented the trustees, as follows: "We, the members of the First Congregational Unitarian Society of Detroit, solemnly install you as our pastor. We welcome you to the opportunities of this pulpit. May you use them faithfully and wisely. May the words which you therein speak be life and light to waiting souls. We welcome you to our hearts and homes. May the bonds of friendship be knit firmer with each passing year. We ask you to a great work, and we pledge you our heartiest co-operation therein. And may God bless you and us, and cause righteousness, and peace, and joy, to abound in our hearts and beautify our lives forever, AMEN." The prayer of Installation was offered by Bro. Howland, Mr. Sunderland welcomed his return to the active ministry and to the fellowship of Michigan. Rev. Ira C. Billman reminded the people of their duties. Altogether it was an impressive recognition of a noble purpose to realize a worthy future.

IOWA—HUMBOLDT.—The new church which the Christian Union society is building is now roofed and enclosed. It is expected that it will be ready for dedication the last of June. The friends there were so wise as to procure a plan from a good architect, and the building already gives promise of

tasteful proportions.—Rev. O. Clute, of Iowa City, delivered three lectures here recently upon "Home and its Influences." Although the lectures were of a practical character, the doors of the Congregational church in the village were closed against him. A. Earthman spoke at Lehigh, a mining town near Ft. Dodge, two weeks ago, to large audiences. The Liberal element in that village is quite large. Further meetings will be held during the summer under his management. Humboldt College is gaining ground. Much of the character and intelligence of the village give it cordial support.—Des Moines.—Mr. Hunting preached April 11th and Mr. Clute April 25th. The congregation morning and evening were of good size and full of interest. The friends are determined that their work shall go forward with increased success. Miss Safford, of Hamilton, Ill., is expected to preach the closing Sundays in May.—At Iowa City Mr. Clute is engaged on a course of six Sunday morning discourses on "Human Limitations and Possibilities," "Culture of Body, Mind, and Soul," and "The Conclusion of the Whole Matter." In the evening discourses, the work of destruction and construction are well blended if the following list of topics are to be relied upon: "Trinity—Unity," "God-Man—God in Man," "Total Depravity," "Incompleteness," "A Reconciled God—Obedient Man," "Foreordination," "Free Will," "The Triumph of Evil—The Triumph of Good." No better assurance can be given of the broadening and deepening character of our Sunday School work than the growing attention given to the study of Ethnic Religions. Mr. Clute has a class at work on these. The Sunday Schools at St. Paul and Janesville have also been at work on them, as doubtless others have, all of which will be revealed in the annual report of the W. U. S. S. Society, which is to be prepared by Mrs. Smith, of Cincinnati.

WOMAN'S HELPING.

An interesting meeting of women was held at Cincinnati the last week in April. It was the Decennial Session of the Woman's Foreign Missionary Society of the Presbyterian Church. The session lasted two days, and was attended by over 1000 women. The society now supports over 100 Missionaries. Its regular income last year was over $117,000, besides a decennial Thank-Offering of $19,353, while Mrs. Davis, who represented the women of the Methodist Church, told of a Parent Society with seven co-ordinate branches, supporting headquarters in Boston, New York, Philadelphia, Baltimore, Cincinnati, Chicago and Atlanta, with its organ, *The Heathen Woman's Friend*, with a subscription list of 13,388. They support 193 Women Missionaries, 150 Day and Boarding Schools, 8 Hospitals and 24 Orphanages; their work literally belting the globe. We are aware that "Missions" and "Missionary" belong to that vocabulary which Theodore Parker called "damaged phraseology," to many of the readers of "*Unity*," yet we believe that the crudity of their methods will not blind our readers to the noble disinterestedness and the sublime devotion which these figures indicate, and the thoughtful cannot well escape the contrast, not altogether favorable, between the work of these women, hampered by narrow dogmas, fettered by ecclesiastical harness, placed upon them by churches who are more or less inclined to accept as final the bachelor mandate of Paul,—"Let your women keep silence in the Churches,"—and their sisters rejoicing in the untrammeled freedom of a sunnier faith, reaping the generous harvest of culture and hopefulness, from the sowing done by the martyr prophets of the liberal faith in the centuries gone, who are content to enjoy all too selfishly the privileges which can be extended to all, only through their co-operation. We hint at this unfavorable contrast with no disrespect to the liberal women of America,—certainly none to the sisters who belong to the household of "*Unity*," but for the purpose of calling their attention to their neglected opportunities, hoping that our words may do something towards persuading them that by co-operation they may do much towards bringing about results for which they devoutly long. Spite of all damages, the words mission and missionary are never to be spared from the dictionary of the truly cultivated and the nobly refined. So firmly persuaded are we that the meager showing of the liberal women in missionary directions is not the result of inferior spirituality or colder hearts, so much as the unavoidable recoil from old words and methods incident to a recent abandonment of the ideas with which they were associated, that we are not ashamed in this connection to speak of the small beginning which the few scattered women of the liberal faith have made, a beginning which may bring forth a decennial over which there will be no occasion to blush.

BEGINNINGS.

At the the annual meeting of the Western Unitarian Conference, held at Toledo, in 1877, a committee of women was appointed to take steps towards bringing the various women organizations, in connection with the churches, into closer relations with the Conference. During the year, under the guidance of this committee, the Woman's Liberal Religious Union of Chicago, was organized as a central foster-mother of this work, and at the meeting held in Chicago in 1878, their work was recognized as a part of the Conference, and an assistant Secretary, Miss F. L. Roberts, was elected, to foster the activities of the women. Under the auspices of the Chicago Society, the Western Unitarian headquarters was opened, and and the Assistant Secretary's salary was arranged for. At Cincinnati, in 1879, a joint arrangement was entered into, for the maintenance of the Chicago center and headquarters, the Woman's Union, of Chicago, assuming $300 of the responsibility, and the women of the Conference assuming $200 more, expecting to raise it by subscriptions from the unchurched women scattered throughout the West, and contributions from the ladies' societies belonging to the few churches of the Conference. In addition to this, they hoped to begin systematic missionary work. This work was entrusted to a correspondent or Secretary for each State, whose business it was to discover congenial minds, to put them into fellowship with each other, to extend the circulation of "*Unity*," and in any other modest way, help bring the kingdom nearer.

As a hint of what may be done, as well as a showing of what has been done, we append below a portion of the report of Mrs. C. J. Richardson, the Secretary for Illinois, read at the Rockford Conference, mentioned in our last, hoping that it may stimulate the sisters in and out of our churches to contribute their mite and not to be ashamed, so that by the exhibit at the Milwaukee Conference next month, it will be seen that the women in sympathy with the W. U. C. did all they expected to, and more. Any communications, or contributions may be sent directly to Mrs. Celia P. Woolley, "*Unity*" office, 75 Madison Street, Chicago, Ill.

MRS. RICHARDSON'S REPORT.

* * * * * *

On receiving notice that I had been appointed Secretary

large for the State of Illinois, with the request to put myself in direct communication with every liberal society in the State, outside of Chicago, also every isolated place not blessed with church affiliations, stir up our Unitarian out-posts, infuse in them a zeal to do and to give, to help "*Unity*" to a larger hearing, to raise money to help maintain Unitarian headquarters, to send reading matter to starving liberals, spreading it broad-cast over our grand prairies, letting them feel and know the value of liberal religion as a living principle. This looked to me, living without a society and *doing nothing* for Unitarianism, a great undertaking, and I was simply appalled, and realizing my entire unfitness in every way, promptly declined the honor. Unfortunately, for me, I met our never tired, never discouraged Western Secretary, at Geneva, and he having no conception of the meaning of the word "no," I listened to his persuasions to reconsider, and in fact he convinced "a woman against her will," and I became "Secretary at large."

I did not assume my duties, or write my first letter, until January 6th. To whom to address these appealing letters seemed a question, my own liberal acquaintance being very limited, and I was resolved that to ministers' wives I would not write, as they are usually quite as over-worked as the ministers themselves. I wrote the Secretary in Chicago for names of persons interested in "*Unity*" and the Liberal movement, and received a list of 17 names, containing nine ministers' wives, four ministers, and three intimate friends. To these persons I sent my first letter, setting forth as clearly and fully as possible, the needs of this Union, requesting names of other persons who would interest themselves in this work. I have written, altogether, 70 letters and postals, and with the exception of *two ministers*, each letter received an answer. I sent so far as I could obtain them, the Programme of Study and circular letter of the Chicago Union, requesting isolated Liberals to form Mutual Improvement Clubs, with these suggestions as a basis for work, organizing with as little "red tape" as possible, meeting at private residences to save expense, and using the membership fee as a fund for the "Woman's Religious Union." Where such clubs seemed impracticable, we urged that the aims of the association be fully explained, and *every* liberal woman requested to *give*, though the sum be very small, that we, in this grand State of Illinois, with her many energetic women, might at least raise the amount apportioned us, $50. This seems a very small sum, and how easily our orthodox friends raise ten times that amount for any one of their many organizations, but we, who in some things are called liberal, are, in others, the very reverse.

Letter writing is a very cold way of stimulating people, and the same kind of a letter gives to different persons such different impressions. One lady belonging to a flourishing society in a city of several thousand inhabitants, where only one copy of "*Unity*" is taken, replied "she had no doubt the periodical was a good one, but there were so many good books one could not have them all, and her time was too much occupied to act as a *book agent*.". Another response was, "that our class meetings seem to cover all the ground." Another wrote, "how much I regret your message had not come sooner. It would have prevented me from joining the Christian Woman's Union for Temperance work," an organization doing much good work, and where we Liberals are accepted, pay our money, give our time and influence, but when we question their methods they cry "infidelity and heresy." Another lady, in a large place where they have a Liberal League comprising many of the most intelligent people of the place, where there is a large Presbyterian College, confesses she does not know what Unitarians believe, never having seen but one Unitarian paper, but is an ardent admirer of Swing, Thomas and Ingersoll. Another says, "I feel grateful for your message. The time has certainly come for women to turn their batteries against the demon of Intolerance, and to pull down the walls of Superstition. God speed you in your efforts. I was so tired waiting for the Liberal element becoming a power for good, that I have joined the 'Christian Woman's Temperance Union,' determined to unite my efforts with theirs for the good of the whole of humanity. Nearly all our Liberal ladies have done the same. Let us know more of your objects. Do you propose putting Liberal lady lecturers in the field to spread this gospel of freedom and fellowship and good will? Such a lady would receive a cordial welcome and hearing in this place. Religion is not simply opinion, but life. Motion is life, stagnation is death; and as life can beget life, how necessary it is to arouse ourselves and endeavor to so direct the energies of our lives that we may be a power for good. Let us hear more of this new movement." Another lady says, "why have not Liberal women agitated this matter sooner? In our city our most intelligent women have united with the Orthodox Temperance organization, feeling that alone we could do nothing, and Liberal people are so apathetic. Many claim the secular press is doing every thing to Liberalize people where such sermons as Thomas and Swing are put into their hands every week. I have thrown my strength into that organization because they were willing to accept me, knowing my belief, and have felt at liberty to work into our children's exercises the 'Corner Stones of Character,' and some beautiful lessons from Hinckley's 'Natural Religion.' I have the '*Index*' for the German element, and '*Unity*' for the more conservative. The leaven is surely working. Go on with your good work. Spread broad-cast your Liberal literature, but can you not send us some good Liberal man or woman to talk to us and to help us? Such a one would get a large hearing, for we find everywhere outside the churches earnest souls looking to God alone to direct them in carrying out the spirit of his teaching, believing that practicing the golden rule they are but glorifying God, and that it takes earnestness and care in sowing the good seed and in cultivating the virtues necessary to the rounding out of a full rich life. We may be able to send you some subscribers to '*Unity*,' and glad to circulate any tracts you may send us, but fear now it is too late to form the kind of club you suggest, because the ground has been pre-empted by Orthodox aggressiveness." A gentleman writes, "you are right in thinking me interested in the speed of Liberal religion. I have donated and kept in circulation about 20 volumes of such works as 'Gregg's Creed of Christendom,' 'The Bible for Learners,' the works of Clarke, Renan, Parker, and others, never permitting any Liberal work that I own to remain idle upon my shelves. I should be a poor hand to solicit subscribers, but will enclose draft for three copies of '*Unity*,' requesting you to send them where you think they will do the most good." I might copy many other extracts equally earnest and encouraging, but fear to weary you with them.

I confess to much disappointment in the financial success of my work, as I had hoped to be able to report the whole sum as pledged, but have faith to think before the meeting of the Western Conference at Milwaukee, to announce that fact, and submit here the report up to this date:

For Subscribers whom "*Unity*" would not otherwise have rec'd.....	$23 25
Contributions to the Woman's Movement.....	22 60
	$45 85
These sums have been contributed from Davenport, Iowa.....	$ 5 00
Geneseo, Ill.....	2 00
Geneva, Ill.....	5 60
Quincy.....	5 00
Princeton.....	5 00
	$22 60

If every Liberal woman in this Conference would constitute herself a committee of one to inspire her sisters to give, not only money, but time, in arousing interest in this movement, much good might be done. And the "Woman's Union," if thoroughly understood, might truly be called a wing of the Conference. There seems to be either great ignorance or indifference upon this subject, and the question seems to be, shall women, who were anxious and eager to be admitted to this larger work, and requested the placing of a woman in an important position at "*Unity*" headquarters, let the office become extinct and the salary unpaid, because of our utter indifference? I do not wish to leave the impression of fault-finding. There is the day of small things. All new movements must be clearly stated and forcibly urged by its advocates. Enthusiasm must be created. We can not say I have no time for this duty. Every woman's life is full. Duties to one's home, husband, children, church, if you have one, society and its thousand calls, make us all feel we are driven, every hour full; still, like the over-crowded omnibus, there is room for one more duty. We should go forth fearlessly. We cannot fail to realize that there are thousands of people scattered over these wide prairies to whom this gospel of Freedom, Fellowship and Character in Religion, is truly the *new gospel*. Our correspondent shows there is an urgent need of this "Woman's Religious Union" as an adjunct of our home missionary work. Shall we disregard the cry?

"UNITY CLUBS" OR THE LIKE.

The "Unity Club" or "Fraternity" is becoming every year a more interesting part of our church life in the West. It is transfiguring the old "church-sociable" into meetings not simply entertaining but really educational, not less, but more "sociable" for being more intellectual in aim. Studies in literature and history, and art, carried on in some of these Clubs have brought out unused powers and tastes in persons who thought that their school-days had gone by for good; they bring the boys and girls just leaving school into quicker working connection with the older people; and the whole church-life is warmed by the discovery that so many can contribute, in these dozen-sided meetings, to the general enjoyment. A successful "Unity Club" does much to make the church the larger "home" of all.

At our Conferences we share experience in regard to our Sunday School, and congregations: it is time to share experience in this other direction, and to borrow from each others' successes and failures, hints to make our own Club better and more enjoyable. To this end the officers of the W. U. S. S. Society request a report on "Unity Clubs," literary societies, &c., for the summer meeting to be held June 18th, at Milwaukee. Miss M. E. Beals, of St. Paul, will prepare the paper: and to aid her in preparing it, it is to be hoped that our churches *will lose no time* in filling out as far as possible, the blank sent them by the undersigned, forwarding it to her address, (Miss M. E. Beals, corner of St. Peter and Tilton Sts., St. Paul, Minn.) Please enclose with the filled out blanks whatever "constitution," descriptions, printed programmes, etc., may be of use to show the methods of work and their degree of success. Any society of the above description, not connected with any of our churches, willing to give the benefit of their experience, will be furnished with blanks on application to

J. Ll. Jones,
Sec'y. Western Unitarian Sunday School Society,
Janesville, Wis.

Exchange Table.

F. B. C.

[From the Christian Life]

CHANNING.

A life so clean, aspiring, fruitful, wise—
Was in itself a Church, a Prayer, a Psalm;
With poetry of altar-silence, calm
As temple whispers, music'd in soft sighs!
'Twas one long day of peace and sacrifice,
And endless talks with God, pure-lipped, and free,—
Until the slaves, great Channing, called to thee
To voice their passion to the listening skies.
Then promptly grew rare agony of speech;
Art scarce could rein thy tragic, thrilling tongue;
Hot pen leapt into eloquence of prose,
Which only might the bondsmen's masters reach.
Then followed freedom! justice! negro song!
An age of liberty no more to close!

J. T. Mackley.

Unitarian Review: "The friends of religion cannot do a better practical work than to throw all their influence with those who are seeking to prevent the circulation of impure literature. Some of the advantages of our boasted civilization have made it easier for the enemies of purity to spread their destroying schemes, as the printing-press, which brings the contributions of the best minds to every home, is used to diffuse the evil thoughts and imaginations of those who make their living by corrupting the young. We may talk of the power of the pure heart to cast out whatever is contrary to it, but who does not know how long a coarse allusion or illustration, which has been brought before even the purest and most unwilling mind, will linger and penetrate the secret chamber of its imagination? The enormous business in this literature is one of the most revolting and degrading features of our nominally Christian civilization: it finds its way into schools and homes, where it is least suspected, and where all ordinary precautions seem powerless before it.

Unitarian Review: "Some of our best thinkers at this time, when the question of Bibles in schools is so much agitated, are reflecting whether we are doing enough in the schools to form the moral character of our young people. They are not troubled much whether we have the Bible in the schools or not; but they are troubled lest the charge of our Roman Catholic friends be true, that our schools are "godless,"—not in their sense of the word, perhaps, but in the highest meaning of the term,—that we are devoting ourselves exclusively to the intellect, and not giving time or opportunity for the teacher to touch upon any moral questions. We may answer that time is not always needed for such lessons. A look of the eye, a word spoken in season, a gentle remonstrance, a touch of moral enthusiasm, are all that are needed to awaken the conscience of children. But gifted magnetic souls are not always found in the teacher's work. We must think of the average honest teacher, without moral or intellectual genius, when we say that time and help should be given them by our school committees to introduce moral subjects, and further that 'education of the heart,' of which a recent writer—Mrs. A. M. Diaz—speaks so eloquently in her plea for this higher training."

Christian Register: James Freeman Clarke, writing on the twentieth Anniversary of the death of Theodore Parker, says: "The waters of thought were rather stagnant when Parker came to stir them. Dr. Channing had aroused the mind of New England in some directions. But Dr. Channing was a great moralist, and a philosopher, but neither student nor critic. Theodore Parker was both. The dry bones of theology, of textual criticism, of the history of doctrines, became alive under his influence. He was very radical in his treatment, but the most conservative of men in regard to the great ideas of God, duty, and immortality. He had no mercy for the philosophy of sensation or for any form of materialism. It would be well for the feeble intellects that are swept away by these influences, till they deny God and their own soul, could they still have his mighty power to maintain their faith in some eternal realities. * * * *

We have two biographies of Theodore Parker, both very interesting. * * * That by Frothingham is much superior as a well-arranged biography. If any one wishes to know Parker, he cannot do better than to read it. Then he will begin to be acquainted with one of the strongest, tenderest, bravest souls who has been produced by our New England community."

The Boulder News and Courier, speaks a good word for UNITY: We have been a reader of UNITY almost from its beginning. No words of ours can give "character" to a publication endorsed by such names as those of the committee having it in charge, but we wish to credit ourself by saying that we have found its pages a fountain of "living water" such as every soul that "thirsteth after righteousness" may drink and feel refreshed. Without pretending to be "orthodox" in the acception of that word, UNITY does not belong to that class of so-called "Liberal" papers whose mission and chief delight is to ridicule, scoff at, and condemn other people's faiths. Its aim is to make religion better, truer—not to destroy it altogether. We heartily commend it to all who can appreciate such a purpose, honestly pursued, even while not agreeing with its methods."

Independent: "This clamor of ignorance and selfishness against Chinamen, because of the cheapness of their labor, and its interference with white labor, is just as wise and just as foolish as it would be if directed against labor-saving machines. If Chinamen "take the bread out of the mouths" of the poor whites in California, then these accursed labor-saving machines, these reapers, these threshers, these improved plows, these seed-sowers, manufactured in the Eastern States, and enabling a small amount of man's labor to accomplish a great deal of work—are exposed to the same charge. We suggest that the people of California so amend their constitution as to forbid the introduction of all such machines, and authorize the legislature to make it a penal offense for any man to use them. They are doing just what the Chinese are charged with doing; and if the Chinese must go, then away with labor-saving machines, as the enemy of the working classes. The rights of labor demand the highest maximum in the number of laborers in proportion to the amount of work done, so that the call for labor shall always be equal to the supply, and no one need to be running around the streets with nothing to do. It will not do for California to stop with Chinamen. To get rid of them is only half a cure, and hardly that.

Independent: "It is a good sign that public attention is being directed to the necessity of providing æsthetic culture for the people. The April number of the London *Magazine of Art* has an interesting account of the "Kyrle Society," named after the philanthropic "Man of Ross," and established two years ago, with the object of "bringing the refining and cheering influences of natural and artistic beauty home to the people." It numbers among its supporters several royal and noble personages, and several artists. So far it has occupied itself chiefly with decorating wards in hospitals, and other institutions, giving oratorios and concerts in the poorest parts of London, and procuring and preserving open spaces. Mainly owing to its representations, the Corporation of the City of London has purchased Burnham Beeches, and given the ground, for the use of the public, forever. And it is now trying to procure the opening of Lincoln's Inn Fields, at stated times, to the children of the neighborhood, and to secure the site of the Horsemonger Lane Gaol for a public garden. The undertakings of the Society are all carried on by voluntary workers, and its success up to this time is encouraging. It is doing what the city government could easily and ought to do.

THE STUDY TABLE.

J. LL. J.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

MOTIVES OF LIFE, by David Swing, published by Jansen McClurg & Co. Chicago, Illinois. Fourth edition, pp. 162, $1.00.

ODD, OR EVEN, by Mrs. A. D. T. Whitney, published by Houghton Osgood & Co., from Jansen McClurg & Co., Chicago, pp. 505, $1.50.

CHANNING, A CENTENNIAL MEMORY, by Charles T. Brooks, with illustrations, published by Roberts Brothers, Boston, from Jansen, McClurg and Co., Chicago, pp. 259, $1.50.

PURE WINES, FERMENTED WINES, and other Alcoholic Drinks, in the Light of the New Dispensation, by John Ellis, M.D., published by the author. New York, pph. 48 pp. Sent free, on application to author, New York City.

THOMAS HUGHES' MANLINESS OF CHRIST.

This book—which is presented to us in an attractive American dress, by the Houghton, Osgood House, of Boston—is an interesting contribution to current literature, for the following reasons:—

1. The author is one who has been intimately associated with whatever is best in English life and letters, for the last thirty years. The best school classics in the language, are his famous books "Tom Brown's Schooldays," and "Tom Brown at Oxford." These books have done more towards instilling a spirit of manliness among school boys, than the ferule ever has. There is a freshness in the thought of this busy school master, statesman, and man of affairs, turning aside from the distraction of this generation, to search for the secret of the power that disclosed itself in Palestine sixty generations ago. Most of the books written upon Jesus, heretofore, have been written in the interest of dogma, by either the guardians, or the foes of the creed and the church. The writers however near to God they may have attained have been all too distant from man. Indeed, so many *divines* have written on this subject that it is a great relief to stumble, now and then, as in this case, upon a book written by one of the *humans*.

2. The way that this book came to be, is also suggestive. Our author has for some years been Principal of the College for Working Men and Women, in London. While casting about for some profitable theme for some readings to his Sunday classes, he was beseeched to aid in the organization of a new society, whose aim would be the raising the standard of personal manliness among the laboring men in the busy cities of England. It was to be called the "Christian Guild." This society was called for, because there was a wide-spread feeling that the Young Men's Christian Association failed to to do this. They seek to separate their members from the world, rather than induce them to stay in it, and subdue it to their Master. While Hughes does not repeat these charges against the Young Men's Christian Association, he does recognize that there is "an underlying belief in the rising generation that Christianity is responsible for this weakness in its disciples." This book is a significant sign of the times, inasmuch as we find this representative of the upper class joining with the multitudes of the lower classes of society, in protesting against the nerveless Christianity, that passes for orthodox religion in Europe and America.:

The "schemes" of the theologian no longer satisfy the workingman on the bottom round, nor Thomas Hughes on the top round of the English social ladder. He tells us his people are in great danger of idolatry, of putting the book in the place of him who testifies. He rejoices in the new criticism that does not hesitate to examine, as ordinary history that which the fathers held too sacred to be treated thus. He finds no harmony of the Gospels. All that is valuable in New Testament miracles he is inclined to explain on natural grounds. He thinks they go quite beyond what can be proved, or even assumed, to speak of Jesus' works as supernatural in the sense "that no man has ever done, or can ever do the like."

The book is written to prove that the key to the life of Jesus is found in the words, Courage, *Manliness*. The critical value of this book, as might be expected, is small. He dodges the tough questions, skips the hard places, and at times there seems to be a slight lack of that frank manliness which he so glorifies in the book, in dealing with mooted questions. As when he, or another, wittingly or unwittingly weakens the grand lines of Lowell, with which he introduces one of his chapters:

> "By the light of burning heretics, Christ's bleeding feet I track;
> Toiling up new Calvarys, with the cross that turns not back"

Into—

"By the light of burning *martyrs*," etc., etc., a phrase much sweeter to a churchman's ear, but not so true to the radical courage of the American prophet.

Aside from its indirect significance, the chief value of the book lies in its discussion of a much neglected factor of piety, boldness, courage, or in homelier phrase "snap," "grit."

There is nothing here of your lazy "leaning upon the bosom of your Lord," no luxurious "reclining in the arms of Jesus," no sensuous rhapsody over the downy couches spread by angel hands for them "redeemed by the blood of the Lamb," but a stand-on-your-own-feet kind of piety. The St. Louis gambler losing his own life rescuing women and children from the burning hotel, is more suggestive of salvation here than those whose chief concern is to save their own souls. The book nobly realizes the aim which inspired its writing.

To enforce the truth in these lines of Emerson's, which seem to be favorites with our author:

> "So high is grandeur to our dust,
> So near is God to man.
> When duty whispers low, thou must,
> The youth replies, 'I can.'"

Brooks' Centennial Memory.

Anything from the pen of Charles T. Brooks possesses no small merit, and with Dr. Channing for a theme, we looked for a rare feast. There has long been felt the need of a more condensed memoir of Dr. Channing. In this busy work-a-day world of ours, with so many valuable books tempting us on every side, and so little time as the mass of mankind feel they have to spare in this direction, a memoir of 700 pages is apt to be turned aside for want of time. For this reason fewer people are acquainted with the life of Dr. Channing than should be the case. To meet this want Mr. Brooks has sent out this volume, full of facts and extracts. It gives us glimpses here and there through the life of the man, of his struggles, perplexities, anxieties and transition. It is not altogether satisfactory. How can it be? As Channing himself has said, "the greatest minds admit no biography. They are determined from within." We lay the book down with the feeling that there is still a great want unsupplied,—a memoir of Dr. Channing in one ordinary sized volume, neat, attractive, compact, cheap; a book that will be in demand in circulating libraries, gotten up so as to interest our youth, and invite them to its perusal. One that gives something of his boyhood, and the perplexities that beset him. A book that will attract the ordinary reader, and make him long to know more of the man, more of his thoughts, feel more his helpfulness. This volume is thoughtfully written by one who enjoyed the privilege of personal contact during the latter part of the Doctor's life. It most enthusiastically defends him from the charge of coldness, also from Mrs. Chapman's charge, of cowardice on the slavery question, and will be read by many who will hardly be induced to attempt the more voluminous work, even at this time of renewed interest in the man, and will probably stimulate many to further study in this direction. Indeed, the book is so good that it is a pity that it is not better. We regret the "scrappy" make-up, the absence of chapters or table of contents. Were it not for the valuable illustrations, the whole book would be painfully suggestive of newspaper columns. S. C. Ll. J.

Man carries under his hat a private theater, wherein a greater drama is acted than is ever performed on the mimic stage, beginning and ending in eternity.—*Carlyle.*

A library is not like a dead city of stones, yearly crumbling and needing repair, but like a spiritual tree. There it stands, and yields its precious fruit from year to year and from age to age.—*Carlyle.*

Fine sensibilities are like woodbines—delightful luxuries of beauty to twine around a solid, upright stem of understanding; but very poor things if, unsustained by strength, they are left to creep along the ground.

Victor Hugo was talking about age, and confessed, in a charming humor, that the most disagreeable advance to him was from 39 to 40. "Oh, that terrible 40!" he said. "But," remarked some one, "I should think it a great deal better than 50. "Not at all," replied Hugo, "40 years is the old age of youth, while 50 years is the youth of old age."

For myself, I am inclined to think the most useful part of reading is to know what we should not read. * * * Is not the accumulation of fresh books a fresh hindrance to our real knowledge of the old? Does not the multiplicity of volumes become a bar upon our use of any? In literature especially does it hold—that we cannot see the wood for the trees.—*Frederick Harrison.*

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

MANY FOLDS: ONE SHEPHERD.

God giveth to all life and breath and all things; and he hath made of one blood all nations of men to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after him and find him, though he is not far from every one of us; for in him we live, and move, and have our being.—*Paul.*

The hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth: for such worshippers the Father seeketh. God is (a) Spirit; and they who worship must worship in spirit and in truth.—*Jesus.*

What doth the Lord require of thee, O man, but to do justly, and to love mercy, and to walk humbly with thy God?—*Micah.* (*8th cent. B. C.*)

Then Peter said: Of a truth I perceive that God is not a respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.—*New Testament.* (*Acts, X.*)

There is no respect of persons with God. When the gentiles, who have not the Law, do by nature what is required by the Law . . they show that what the Law requireth is written in their hearts.—*Paul.* (*Rom. II.*)

And from the east and the west and the north and the south will they come, and take their places at table in the Kingdom of God.—*Jesus.*

I believe in the communion of saints.—"*Apostles' Creed.*"

What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time the true religion, which already existed, began to be called Christian.—*St. Augustine.* (354–430 *A. C.*)

He alone is a true Hindu whose heart is just; and he alone is a true Mohammedan whose life is true.—*Nanac.* (*Persian, 15th cent. A. C.*)

For he is not a Jew, who is one outwardly . . . but he is a Jew who is one inwardly; and circumcision is of the heart, spiritual, not literal, whose praise is not of men, but of God.—*Paul.* (*Rom. II.*)

The paths to God are more in number than the breathings of created beings. The DOERS OF GOOD shall reach me through this religion for ever and ever.—*Desatir.* (*Persian. Date uncertain.*)

The east and the west belong to God; therefore whichever way ye turn, the face of God is there. . . . Will ye dispute with us about God? He is our Lord and your Lord. We have our works, and you have your works. . . . If God had pleased, he would surely have made you all one people; but he would test you by what he hath given to each.—*Mohammed.* (570–632 *A. C.*) (*Sentences from the Koran.*)

The water falls on all creatures; on herb, bush and tree; and each draws up to its own leaf and blossom according to its special need. So falls the rain of the Law on the many-hearted world.—*Buddha.* (*Hindu, 627–543 B. C.*)

Diversity of worship has divided the human race into seventy-two nations. From among all their dogmas I have selected one,—Divine Love.—*Omar Kheyam.* (*Persian poet, 11th cent. A. C.*)

Altar flowers are of many species, but all worship is one.—*Vemana.* (*Hindu, 12th cent. A. C.*)

The Lord of Life (Vishnu) should not be worshipped with flowers that have faded. Those that grow in thine own garden are far better than those of any other.—*Agni Purana.* (*Hindu, 8th–10th cent. A. C.*)

Let us accept different forms of religion among men as we accept different languages, wherein there is still one human nature expressed. Every genius has most power in his own language, and every heart in its own religion.—*Jean Paul Richter.* (1763–1825.)

Every religion has something that ought to be sacred to us, for there is in all religions a secret yearning after the true though unknown God. . . An intuition of God, a sense of human weakness and dependence, a belief in a Divine government of the world, a distinction between good and evil, and a hope of a better life—these are some of the radical elements of all religions.—*Max Mueller.*

All the faiths have one root, like all the mountains, shooting from one bulb.—*Cyrus A. Bartol.*

All real unity is manifold. Feelings in themselves identical find countless forms of expression. In the East, men take off their sandals in devotion; we exactly reverse the procedure, and uncover the head. The Oriental prostrates himself in the dust before his sovereign; even before his God the Briton only kneels. Yet would it not be idle to ask which is the essential and proper form of reverence? Is not true reverence in all cases modified by the individualities of temperament and education? Should we not say, in all these forms worketh one and the same spirit of reverence?—*F. W. Robertson.*

The great religions of the world are but larger sects. Test each sect by its best or its worst as you will, by its high-water mark of virtue or its low-water mark of vice. But falsehood begins when you measure the ebb of any other religion against the flood-tide of your own.

—*T. W. Higginson.*

From heart to heart, from creed to creed, the hidden river runs,
It quickens all the ages down, it binds the sires to sons—
The stream of Faith, whose source is God, whose sound the sound of prayer,
Whose meadows are the holy lives upspringing everywhere.

—*W. C. Gannett.*

Children of men! the unseen Power, whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That men did ever find.

Which has not taught weak wills how much they can!
Which has not fallen on the dry heart like rain!
Which has not cried to sunk, self-weary man,
Thou must be born again!

Children of men! not that your age excel
In pride of life the ages of your sires,
But that *ye* think clear, feel deep, bear fruit well,
The Friend of man desires.

—*Matthew Arnold.*

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

Published by "Unity,' Room 57, 75 Madison St., Chicago, Ills.
One Set (10 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(These Lessons are only fitted for teachers willing to work, and most of them only for the older classes. They are intended simply as framework for conversations. The references are to the new one-volume "Life of Channing.")

Lesson I.

THE BOY CHANNING.

1. "Factors."

The Birth-place,—Newport, R. I., Roger Williams' colony, founded for "freedom in religion." The beautiful island. The sea-port, rich with its slave-trade and its rum-trade; nine thousand people; European styles; fine dinners, intemperance, profanity. The "old Stone Mill;" the Library.—("The black Duchess," page 7. "The old cooper," p. 15.)

The Birth-time,—April 7, 1780. Midway in Revolution,—the Newport orchards all cut down, and many houses half-burnt, by the British troops just gone.—The day of cocked hats, ruffled shirts and small-clothes; of stately, "old-school" manners; of children strictly disciplined; of cold meeting-houses, catechisms, long sermons, solemn Sabbaths, and very reverend ministers indeed.

Grandfather Ellery, the "Signer." Fairness of mind his great distinction,—a religious principle. (p. 3.)

The Mother, little, quick-stepping and emphatic: truthfulness *her* marked trait, also. "True in thought, word, life. I cannot recall one word or action that betrayed the slightest insincerity," her son said. (p. 9.) (Talk about such "factors.")

2. The Chivalric Boy.

"The most splendid child I ever saw!" (p. 10.) "The Little Minister." (p. 13.) The lad looked like his mother,—little, straight and spry; loving to race, to wrestle, to climb the mast-heads. He was a *chivalric* boy; which means brave *and* gentle, brave *and* pure-minded. A boy who would tell the truth anyway; obey his mother out of sight; be thoughtful for the aged and forlorn; share his pocket-money with the boys; not take, but give, the advantage in the game; and say right out to the others, "Don't swear!" They called him "Little Peace-maker;" but he was no "girl-boy,"—once, at least, he flogged the big boy bullying the little one. Distinctly a "good" boy, however: "O, I can't be like him. It's not half so hard for him to be good as for me," one answered the school-mistress. But model though he was, the boys more than liked him: "Though younger than I, I always *looked up* to him," wrote one of them long afterwards. (Talk *into* these boy-qualities. "Among his playmates," pp. 17–19.)

3. Two Lessons.

"*I have never killed a bird.*" ("The nest of birdlings," p. 18.)
Acts speak louder than words. ("The revivalist," p. 15.)

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Lesson II.

CHANNING FINDING OUT WHAT HE WAS MADE FOR.

1. The Harvard Student.

Poverty. His father's death. "All I had a right to expect from my friends was an education." A fourteen years old Freshman. (Was it not the *greatest* of expectations?)

The Kind of Class-mate. His animated face, and buoyant, yet dignified manner, ringing laugh, and overflowing life. Reserved, yet very popular: one who *attracted the best to himself.* The pride and delight of his class. "This amiable and almost divine fellow!"—"He loved popularity, but it was the popularity that follows, and is not sought after."—"It was remembered of Story and Channing that they invariably declined the use of wine, even at convivial entertainments." ("Among his class-mates," pp. 24–29.—What makes "popularity?")

The Kind of Student. The first (*he* said, the second) scholar in the class.—"At your age I was poor, dependent, hardly able to buy clothes; but the great idea of *improvement* had seized upon me. I wanted to make the most of myself. I was not satisfied with knowing things superficially or by halves, but tried to get some comprehensive views of what I studied." (p. 39.)

The Vision under the Willows of the possibility of a *perfect society:* this the dawning of "Channing's great idea." (pp. 32. 26.)—"In my Senior year I found for what I was made,"—the ministry of Christianity. (p. 39,—Luke II. 49: Matt. III. 16.)

2. The Lonely Struggle. (Matt. IV. 1–11.)

After leaving college he went for twenty months to Richmond, Va., as a private tutor: a painful season of enormous inward growth. "If I ever strnggled with my whole soul for purity, truth and goodness, it was then." (p. 76.) History and the Bible were his chief studies now. The experience broke him down: he returned from Richmond an invalid for life.

The Young Monk, breaking his constitution. (p. 53.)

The Dreamer Waking up. "I found that virtue did not consist in feeling, but in *acting from a sense of duty.*" ("The sonnet," p. 60.)

The Vow of Consecration. "I have now solemnly given myself up to God." (p. 74.) (Was this, "conversion?")

The College-Vision Brightening of a "perfect society." (pp. 63–67.) "Was man framed for himself or for his fellow-men?"—"Men must become conscious of the powers and *the dignity of their mind.*"—"I derive my sentiments from the nature of man."—"My political principles are branches of my moral system. You do not know what an *enthusiast for liberty* I have grown." (p. 50.)

Slavery at the South,—it means "every vice, heightened by every meanness, and added to every misery. Its influence on the whites is almost as fatal as on the blacks." (p. 47.)

3. Preparing for the Life-Work.

He returned to Newport and Cambridge, and for three years studied, largely by himself, for his ministry.

Self-Discipline.—Some of his rules: "I must not consider doing good as an accidental pleasure, but make it *the business of life.* Let me seek, not wait, for opportunities. God is Love. If I would resemble him, let me strengthen love. I feel now that a degrading selfishness reigns in my heart."—"When I feel irritable, let me be silent, let me quit society."—"Let me read no *enfeebling* productions."—"It is always best to think *first* for ourselves on any subject, and then to have recourse to others for the correction or improvement of our own sentiments." "I wish to have a few important truths impressed deeply on my mind, rather than to be lost in that chaos of universal knowledge which has hitherto distracted me." (pp. 77, 78, 88, 89.)

The Beach. "No spot on earth has helped to form me so much as that beach." (pp. 16, 41, 79.)

The Two Old Ministers, Stiles and Hopkins: two ways of teaching love of liberty. (pp. 13–15, 80–84.)

Thinking, pen in hand. (p. 87.)

The Call to the Federal Street pulpit: taking the smaller place. (p. 93.)

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ANNOUNCEMENTS.

WESTERN UNITARIAN CONFERENCE AND WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The annual meeting of these Societies is to be held at Milwaukee, June 15—18, 1880. The full programme will be duly announced, and we have every reason to expect a session of cheer and energy. The churches are requested to plan early to be present with large delegations.

JENK. LL. JONES, *Secretary.*

CHURCH OF THE REDEEMER, MILWAUKEE, May 15, 1880.

To Unitarian and other Independents:

DEAR BRETHREN:—We, the members of the First Unitarian Society, esteem it a great pleasure to extend to you our hospitality. We desire to see, at the coming session of the Western Unitarian Conference, all who wish to join in the work it represents. The object of the meeting is to promote "Freedom, Fellowship and Character in Religion;" to foster the spirit of true piety; to increase the scope of practical philanthropy; and to "unite," under our spirit and purpose, "many men of many minds." Fraternally yours,

For the members: H. H. BUTTON, J. R. STUART, ALICE B. NORRIS, } Trustees. WILLIAM THORNDIKE, Treasurer. W. O. WHITE, Secretary. G. E. GORDON, Pastor.

Delegates and individuals wishing to unite with the work of the Conference, will be received at the church, situated on Cass street, near Martin, by friends, who will provide homes for all.

Arrangements are being made with the Railroads and Boats to return at reduced rates those who pay full fare in coming.

UNIVERSALIST CONVENTION—OREGON.

COQUILLE CITY, OREGON, March 30, 1880.

At a meeting of the Executive Committee of the Oregon State Convention of Universalists, it is ordered that the place of holding the next Convention be changed from Seattle, W. T., to Dallas, Polk Co., Oregon, commencing on Thursday, before the second Sunday in June, A. D. 1880. Then let us resolve to make the next Convention a glorious success. Let every Universalist and Unitarian Minister in Oregon and W. T., make up his mind to come. Let every Church and Parish be fully represented. A little more zeal to develop Liberal Christianity on this coast, is our greatest need. Let us awake from our slumbers and commence it now. By order of Executive Committee. JOHN H. NOSLER,

Secretary State Convention.

UNITY RECEIPTS.

Martha M. Fairfield, $1.50; Prof. E. J. Young, $2.00; T. B. Forbush, $1.50; M. B. Bryant, $1.50; O. P. Stearns, $1.50; L. D. Lambert, $1.50; Rev. C. F. Dole, $1.25; Samuel Studley, $1.25; George S. Curtis $1.25; Miss Goodwin, $1.25; Miss Lillie Morse, $1.25; Mrs. S. E. Mills, $1.25; Miss Ellen Morse, $1.25; Miss Caroline Putnam, $1.25; J. Alba Davis, $1.25; Miss Williams, $1.25; Miss Downes, $1.25; Miss Smalley, $1.25; Rev. D. N. Utter, $1.50; Mrs. J. H. Barney, $1.50; S. B. Weston, $1.00; Rev. C. Covell, $1.25; Wm. Mason, $1.25; Rev. C. Covell, $2.50; Mrs. Jessie Hastie, $1.50; Rev. Thomas Kerr, $1.50; A. Patterson, $2.00; George Cary, $0.25; W. W. Child, $3.00; Rev. Edward H. Hall, $3.00; Rev. J. H. Ballou, $1.00; Rev. C. W. Wendte, $16.50; Mrs. Mary W. Mayes, $1,50; Mrs. F. P. Denny, $2.00; Rev. G. H. Vance, $1.50; Mrs. S. C. Sumner, $1.50; Rev. J. Fisher, $1.50; Mrs. H. K. Root, $1.50; Rev. J. B. Harrison, $1.50; Allen Hellawell, $3.00; Dr. A. L. Camp, $1.50; Rev. G. E. Gordon, $5.00; Mrs. John H. Tweedy, $1.25; Mrs. John Coleman, $1.25; Mrs. A. F. W. Webb, $0.25; Lewis G. Janes, $1.50; Wm. B. Newcomb, $1.50; Ellen M. Bond, $1.50; Rev. Chas. A. Allen, $1.50; Rev. N. M. Mann, $1.50; Alfred Jones, $1.50; E. Torrey, $0.50; A. D. Bicknell, $0.30; Mrs. B. P. Wilson, $1;25; H. F. Bond, $1.25; Geo. S. Fobes, $1.50; L. M. Nicholson, $1.50; Miss Annie Holland, $1.50; Horace V. Peck, $0.30; Mrs. C. S. Jackman, $1.25.

ST. LOUIS, 417 Pine St., April 24, 1880.

Editor of Unity:

DEAR SIR.—Please acknowledge receipt from Unity Church, Chicago, through Mr. John S. Brewer, of two hundred dollars, a contribution to the Western Unitarian Conference.

JOSEPH SHIPPEN, *Treasurer.*

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